

NEW ENGLAND SPECTATOR.

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VOL. I.

SPECTATOR.

BOSTON, SATURDAY, MARCH 14, 1835

NO. 19.

BOSTON, WEDNESDAY, MARCH 18, 1835.

Learning to Sing.

A company of poor emigrants come into Boston who have never received any advantages of education. As they are dependent for their support on their daily labors, they have only evenings to devote to their mental improvement. Being desirous of learning to read, they unite and employ a teacher to instruct them, two evenings in a week. They commence with earnestness, and learn the letters the first evening. The second, they learn the rules respecting the nature and sounds of the letters. The third, they learn the rules for accent, silent letters, &c. At this period, as their time is short, they begin to think they ought to be learning to *read*. The teacher then takes his book, refers them to a chapter, asks A. B.—What is the first letter? How many sounds has it? C. D. What is the next letter? E. F. Is the e at the end of the word vocal or silent? I don't know? Don't know; why, have you not learned the rule? The teacher then begins to repeat the rule; but as soon as he has said a word or two, E. F. takes it from his lips, and goes rapidly through with it. Very well, says the teacher; why did you not say it before? I forgot which it was, sir.

After questioning a little farther, the teacher says—Now we will spell the words. He begins, and goes on rapidly until he gets through the chapter. Some of the more expert will nearly keep up with him; and carefully listening, they repeat the letters after him so quick that they almost speak with him. He repeats the same process again and again; and then says—We will now try the words. He goes forward rapidly again, and the scholars imitate him as well as they can.

The teacher has an exhibition at the close, and they pretend to read fluently, words which they have caught from his lips, but to which they attach not the shadow of meaning.

Thus the scholars have spent their three months; and instead of learning to read, they have only learned, parrot-like, to imitate their teacher; and as soon as he is gone, all their knowledge of reading is gone with it.

The teacher, however, thinks he has found out an admirable system of teaching to read, publishing a book, with his letters and rules, and lessons for reading. Others follow his example, until it comes to be thought there is no other way of learning to read. Book after book comes out, all with substantially the same introduction, and only some are more ingenious than others in their diagrams, &c.

At length, one more discerning than the rest, begins to perceive that all this is to no purpose; that to learn to read, scholars must take up one thing at a time, and then go on step by step, practising and trying their skill by themselves, and then, after a long time, they may be made good readers. This new plan recommends itself to every one, and all are anxious for its immediate adoption. The new-method teacher takes a class of children who are teachable and patient, and after two or three years, makes tolerable readers of them. Some, who have learned after the old method, and other adults who have not learned at all, employ the new-method teacher, for three months, determined that they will learn. The teacher begins, as he did with the children, and the first night teaches them a part of the letters. The next night they learn the remainder. The third they begin syllables of two letters, and so on. This, all say, is the way to learn to read. The middle of the quarter comes, and they have not commenced reading. Though, by the way, for the sake of making the pronunciation good, and to correct foreign brogues, also for variety, the teacher has been from the first in the habit of reciting pieces for them to repeat after him. But this is not reading. They came to the school to learn to read. They say—The teacher we had last year let us begin to read the third evening, and now the quarter is more than half-gone, and we have not read one chapter yet! They begin to be inattentive to his instructions, and are constantly complaining that they do not read, when that was their object in joining the school. The teacher is obliged to yield to their importunity, and commences reading with them, and they follow on as well as they can. The school is closed, and the teacher hereinafter wishes never again to teach any but children.

It is needless to say that such a course in learning to read, would be considered very foolish and absurd, yet, any one will see by perusing the above, it is precisely the course taken in learning to sing. The rules laid down in our common singing books, when committed to memory, no more help to sing, than learning the names and numbers of the letters, and the rules of pronunciation help to read. A long systematic course is necessary in the former case as in the latter.

W. M. S. PORTER.—Sir I am a constant reader of your paper, and to day was very much struck with an article headed ‘‘Satan’s grand device to destroy the bodies and souls of men.’’ It is very good except where it speaks about cider. It says there is alcohol in cider. Now, as I am a manufacturer of cider, allow me, sir, to tell you there is not any alcohol at all in it. I would advise you not to publish any thing more like that as regards cider, &c. or you may have to stand the same suit that Mr. Deacon did in Albany, for saying that beer was made from dirty water. I have consulted a lawyer about it, and he says that I can prosecute you to the full extent, &c. I advise you to,

BEWARE.
a manufacturer of cider.

All that we have to say, is, that cider, after it has undergone fermentation, does contain alcohol; and that cider, after it has undergone fermentation, is an intoxicating drink. If BEWARE manufactures cider without fermentation, we have nothing to do with him; but if by fermentation, he becomes an intoxicating drink, and we must leave him a co-worker with that being who opened the flood gate of fermentation.

We will add, that when our correspondent proposed to furnish us something on the subject of temperance, (by temperance we both meant entire abstinence from all intoxicating substances) we told him, we wanted only articles like Deacon Giles, which should be read; we wanted no commonplace remarks, which nobody would read or talk about. BEWARE has read the piece. Further comment is unnecessary.—ED. SPEC.

Note. It may be well here to remark, that by beer in our correspondent’s article, is meant strong beer, or such as will intoxicate when used to excess, such as ale, porter, and that manufactured in Albany, &c. The small beer of our farmers, in which the fermentation is produced chiefly by the small quantity of molasses used, is a very different article, and one comparatively harmless, and even sometimes made nutritious from the ingredients used.

For the New England Spectator.
Christian Retrenchment.

The following article reminds us of the device of some French peasants, who wished to do something for missions. After being told of the situation of the heathen, and their obligation to do something to enlighten them, the inquiry was,—In what way can I save any thing, as to give to the cause of missions?

After, as far as possible, to disperse with the use of salt with their food. This they did; and thus raised a considerable sum for missions. Now, we do not ask our readers to do without salt, as these peasants did, or without butter without salt, as Peter does, but to do without some superfluities, so that every time they think of them, they may think of those who are perishing. We wish all our children to be trained up under the influence of these associations.

To screen the author from egotism, we say that circumstances justify the belief, that though the writer uses the first person, he is not, in reality the person spoken of, but only the one who has embodied what the other has said and done, in the form of auto-biography.

with as much repetition. So in learning to sing, we must begin and persevere through life in the same manner. All that a teacher can do, is to direct the scholar into the proper course, and then leave him to pursue his way himself, or with the help of associates, if he desires to arrive at excellence.

Beginning with and pursuing this course, it is astonishing to what a degree of promptness, accuracy and good taste, Mr. Mason has brought his pupils to sing. The class which has now left his schools, consisting of youths from 13 to 16 or 18 years of age, can sing more accurately, and read at sight more difficult music, than any body of singers found in our church choirs.

What can be more surprising than for a little girl 7 or 8 years old, to stand up in a large church before an assembled audience, and sing songs correctly and understandingly, as was lately done in the Brattle St. and Trinity churches? Again, what a sight, to behold 300 children perform all sorts of music, in parts, and even rounds all in perfect time and tune. All appears perfectly simple and easy to one not acquainted with the difficulties; but thus to train untutored children, requires a perfection of system and a skill of teaching, sufficient to command not only our esteem for the man who has accomplished it, but our admiration. We hope these concerts may be repeated in every church in Boston, until all may see how much this community is indebted to Mr. Mason, for breaking up the old superficial mode of learning to sing and for his untiring zeal and well regulated skill in successfully introducing the new. The public and particularly parents know little their obligation to him. The full amount of their indebtedness, they can never know; for none but Mr. Mason can conceive of all the difficulties in the way of such complete success.

Though we think thus highly of Mr. Mason’s system of teaching, and of his success without parallel in this country, yet a humble individual like the writer may make criticisms, and suggestions which shall be of service to Mr. M., to the children, to parents, and to the community at large. Such we ventured to make, a week or two since, which we find some have misinterpreted, and others have attributed to us improper motives for so doing. We can only account for this by the fact, that most of the newspaper notices of these exhibitions have been mere senseless puffs from which readers at a distance can gain no idea of the performances; and hence, when a warm friend gives what he regards honest suggestions, his motives must be bad. We took a one sided view, as we then stated, because the excellencies of the concert were too well known and appreciated, to need commendation by us. We do not regret that we made the strictures. They were our honest opinions, and but our opinions. Though we may have erred in some particulars, we still believe that some of our suggestions were needed, and will ultimately be regarded as promotive, of the cause we have so much at heart.

We had intended to enlarge on Mr. Mason’s method of teaching, and on the Introduction to the Boston Academy’s collection, but our limits at this time forbid.

Boston, March, 11th. 1835.

W. M. S. PORTER.—Sir I am a constant reader of your paper, and to day was very much struck with an article headed ‘‘Satan’s grand device to destroy the bodies and souls of men.’’ It is very good except where it speaks about cider. It says there is alcohol in cider. Now, as I am a manufacturer of cider, allow me, sir, to tell you there is not any alcohol at all in it. I would advise you not to publish any thing more like that as regards cider, &c. or you may have to stand the same suit that Mr. Deacon did in Albany, for saying that beer was made from dirty water. I have consulted a lawyer about it, and he says that I can prosecute you to the full extent, &c. I advise you to,

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Mr. Error.—I beg the privilege of telling you of your valuable paper, to tell what one can do for the cause of benevolence; that the example, if it is a good one, may lead others to inquire respecting their own duty; or, if the example is not good, that from some quarter I may be enlightened in regard to duty.

I have been, and still am poor, in a very common acceptance of the word. My business brings me but small gains in comparison with the expense of supporting a family in this place [a town far down east]. The maintenance of my family is dependent humanly speaking, on my health and activity, and should it please our Heavenly Father to remove me from them, my estate would not probably secure to them more than \$300 or \$400, after canceling my debts.

My mind, for years past, has been turned to the claims of the spiritually fastidious, on my Christian sympathy and beneficence. But what could I do? I was poor and in debt. Had the perishing therefore any claims on me for pecuniary assistance in supplying their wants? I could not satisfy myself that they had not. I prayed for light. May God forgive me, that I so long shut my eyes against it, after he showed it to me. At length, however, I came very deliberately to the conclusion, that loving my neighbor as myself, required me actually to deny myself of some temporal comforts, in order to aid in relieving the spiritual wants of my fellow men. You may perhaps be astonished, as I am myself, at my ignorance of this first principle of the gospel, that self denial for the good of others is a duty. I hope that my eyes are now open, on this subject, and that I shall no longer tremble, as I am conscious of having done, when considering where this principal would lead me. I fear that there are many in the Christian church who are now actuated by similar feelings,—who, when the inquiry arises in their minds, ‘‘would I be done by?’’

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condition,—God's right to do with them as he pleases,—the deity and gratuitous mercy of Christ, —the extent and efficacy of his atonement,—the richness and freeness of the gospel offer,—the freedom of sinners to accept or reject this offer,—their obligations to immediate repentance and unconditional submission to God,—the strivings of the Holy Spirit with them, and the danger of their grieving away this heavenly messenger, and thereby sealing up their destruction for the world of woe. These were the more prominent points to which special regard was had through all the exercises from day to day. These were the mighty weapons by which the Holy Spirit broke down the opposition of the sinner's heart, and led him a willing captive into the city of refuge.

MANNER OF PREACHING. The manner in which divine truth was presented and applied, was, in general, more familiar and pointed than we have been ordinarily accustomed to in this section of country; yet not more so than was used by our Savior and his apostles. It urged upon sinners their present duty, an immediate decision was pressed with much earnestness and energy of expression. And where can earnestness and importunity be so proper, and so much needed, as in the Christian minister, in attempting to counsel and guide inquiring souls to Christ?

CHILDREN. Children here and in Perkinsville were not overlooked. They were made a subject of prayer daily. In both places, they were provided with a separate apartment, and committed to the special instruction of Mrs. Birchard, who, with a few other pious females by whom she was occasionally assisted, devoted herself to this branch of Christ's effort. Her instrumentalities here were evidently blessed, and parents, especially mothers, led to a deeper sense of their responsibility, were excited to duty. Children, in a very successful manner, were brought under the influence of divine truth. Numbers of them, it is believed, were by the spirit of God made the subjects of an effectual moral change.

The propriety and importance of using special and appropriate means for the conversion of children, is abundantly taught and urged in the scriptures. The church, however, until of late, has been surprisingly faithless and passive upon this subject. And even since the systematic study of the Bible has become so general, this duty, by the great mass of Christian professors, seems not to be sufficiently understood, nor regarded in any suitable proportion to the nature and magnitude of its claims. If our children are by nature lost, if they must be born of God through the word by the Spirit, in order to be saved, and if Christian professors have covenanted to bring them to Christ in the arms of faith, and train them up for him, what remains but that they fulfil their engagement, and look up to heaven for the blessing? Would

the friends of Jesus promptly and heartily do their duty in this respect? How should we witness the friends of Jesus pressing into the fold, tender lambs of the flock, crowded with crowds churches replenished and beautified, the eyes of little children warm in heart, lisping the praises of their Savior God.

IMMEDIATE ADMISSIONS TO THE CHURCH. In admitting members to the church, we have deviated somewhat from the general practice. The custom of requiring candidates to stand propounding a number of weeks or months, after being examined and approved by the church, has no warrant from the Bible. We have no proof that the apostles knew any such practice. They admitted persons immediately after hopeful conversion—See Acts chapters 2, 10, 16.

Then they were not infallible in distinguishing between genuine and spurious conversions, secondly, because they sometimes admitted the unsound. The truth is, God never designs his church, in this respect, should be directed by miracle, but by such knowledge and motive as result from a proper regard for the gospel. We feel warranted in the practice of early admissions by apostolic usage, which we consider to be applicable to us in this particular at the present day. This practice, however, we are prepared to adopt as a general principle, not in every individual case. When sufficient previous instruction has not been acquired, or scriptural evidence is not obtained, or a professed purpose to abandon previous sinful habits needs to be further tried; in these similar cases, delay becomes necessary. But what good reason for delay can be adduced, when the church have faithfully examined, and are satisfied? But it is said, it is impossible to obtain evidence of conversion in so short a time, and while sinners are under so much excitement. Did the apostles think so? Would Christian ministers and professors drink deeper of the spirit of Christ, and be faithful in looking up and applying to young converts the scriptural evidence of genuine conversion, they would not find it necessary to be six months or one month in making up their judgment, whether they manifest any degree of the fruits of the Holy Spirit. Much disaster to the church has indeed grown out of the intrusion of the unsanctified within her sacred inclosures. But the great inlet to this evil has been not early, but careless admissions. It is when churches sleep, that the enemy sows tares among them. Much effort was used here to instruct the recent converts in the discriminating points of Christian experience, and to ascertain by repeated and close examination, their real character and motives previously to their connecting themselves with the church. And after all, in more or less cases, we have erred in judgment. Time will decide.

Mr. BIRCHARD. The exertions of Rev. Mr. Birchard here in these protracted meetings, claim respectful mention, and our cordial approbation. A great share of the public services was performed by him. His labors were blessed; God put his seal upon them by attending them with a copious effusion of the Holy Spirit.

MEASURES. As to new and old measures, we feel no particular interest in the excitement occasioned by the injudicious use of these terms. Let Christian ministers and churches draw all their instruction from the pure fountain of divine inspiration, and let them be careful so to believe, and preach, and pray, and live, as will tend most to raise the standard of Christian piety, break up the death shrubbery of perishing sinners, and lead all immediately to feel and act for God, and for the interests of immortality.

The revival here still continues. Christians are vigorous and active;—meetings are interesting, and conversions frequent. The cause of God prospers. The borders of Zion are enlarged. Let God have all the glory.

JAMES CONVERSE, Pastor of the church in Weathersfield, Vt. Weathersfield, February 26th, 1835.

Sketch of the Life of Thomas S. Grimke. The following sketch of this excellent man, which was furnished by his family, for the Calumet, we copy, by request, from that work. Mr. Grimke was the chief instrumental cause of the introduction of the Bible as a classic, into our seminaries of learning. For this purpose he labored, and wrote and delivered addresses, and prayed, until he began to see the fruit of his labors. He also did more than any other man in the South to promote the cause of temperance, and every other good work which the principles of the gospel inculcate.

THOMAS SMITH GRIMKE was born in Charles-

s, S. C., the 26th of September, 1786. He was descended by his paternal grandmother from one of the Huguenots who quitted France in consequence of the edict of Nantes, and was remarkable in his childhood for the tenderness of his disposition and the goodness of his deportment, for his love of his parents, whom he truly loved and his love of learning, and his perseverance in whatever he undertook, even if it were childish amusement. He possessed a strong quickness of intellect, but was more inclined to seek after which 'searched for God.' For

tutes, and although increasing years developed to his inquiring mind more and more their inestimable value, yet he always read and revered them. He passed through the different schools with much satisfaction to his teachers, enjoying at the same time the careful instructions of a father well qualified to assist him.

At the age of 17, he left home to prosecute his studies at YALE COLLEGE, during the presidency of the celebrated Dr. Dwight, with whom he spent one vacation in traveling, and of whom he ever spoke with respect and affection; considering himself highly indebted to this invaluable instructor, not only for literary acquirements, but for many lessons of morality and religion. While a member of this institution he pursued his studies with great zeal and remarkable success, and returned home in 1807, high in reputation as a scholar, and with a heart imbued with the precious doctrines and precepts of the gospel. He loved retirement, and rarely mingled in those scenes of sinful frivolity and amusement, which his situation as a member of a fashionable society furnished him with abundant opportunities of frequenting. His mind, at the period of his return home, was turned towards the ministry, but finding that the proposal was a great disappointment to his father, who wished him to pursue the same profession he had himself been educated for, he reluctantly relinquished it, though with his usual promptness and deference to the judgment of his parents.

He commenced the study of the law in 1807, and it is unnecessary to say more than that he acquired and maintained the reputation of an able and eloquent lawyer; his chief praise is inscribed in the hearts of the poor, the widow and the orphan. To the tale of sorrow and of want he ever lent a willing ear, and his abilities in the line of his profession, were as vigorously exerted in their cause as in any other:—he loved not his profession, and his pure mind often turned with disgust from the fraud and injustice which were necessarily developed in its pursuit; but he was willing to continue it, because it afforded him the opportunity of ministering to the necessities of his fellow creatures, and of contributing to the support of those noble, benevolent and religious institutions which he believed were gradually remodeling public opinion, and changing public feeling, on many important points. In them he beheld the mightiest system for the regeneration of the nations, that man has ever conceived.

He was a firm believer in the doctrines of Christianity as revealed in the Bible, and opened to his understanding by that Spirit which he believed taught as never man taught. The doctrine of the *adornement* made on the cross by our Lord and Savior, was peculiarly precious to his humble heart, and contrite spirit; deeply feeling the *depravity* and corruption of the old nature in himself, he looked to the blood of Jesus Christ to cleanse him from all sin, and found, in the experimental conviction, that the heart is deceitful above all things and desperately wicked, an unceasing stimulus to love the rebellious sinner clothed like himself with infirmity, and not feeling as he did, the necessity of seeking salvation through him who is the way, the truth and the life, by fleeing from the wrath to come.

He was pre-eminently a man of prayer; if called upon publicly to espouse the cause of benevolence or religion, he ventured not forth in his own strength, but sought through prayer for divine assistance and a blessing on his efforts. In his family, he daily read the Scriptures and gathered these views as well as his labors on this important subject. In 1829, he was selected to deliver an address to the Richland School in Columbia, S. C., in which he recommended the Bible as the great book of human knowledge, the inexhaustible fountain of thought, rich in every species of literature, and best calculated to elevate the minds of men, and improve the heart.

Moral prospects of Tennessee. We extract the following from the *Minneapolis Tribune*, 'TRUMPFETTER,' and though calculated for E. Tennessee, is equally applicable to all slaveholding States. The paper preceding this from which we make the extract, contains one of the severest articles on the sin of slavery we have ever seen, which if we have room we may hereafter add to our columns.

We indulge a fear respecting the future welfare of our state, first, because a large proportion of the rising generation in the state are growing up in ignorance. While some efforts have been made to extend the advantages of common schools throughout the state, there has been nothing like uniting action on this subject. Many of our children cannot even read. And of those who can but few aspire to anything beyond the mere elements of an English education. But few possess the means of obtaining general information, and of acquiring those habits of reflection and mental discipline, which are so necessary to qualify a people for self-government. In this state of ignorance it is easy to see, that infidelity and poverty could do more unavailing; God had sent his messenger forth to summon one of the purest spirits to the mansions of eternal bliss. After a rapid illness of 12 hours, his useful life was closed in peace; so calm were his last moments, that he died as if he had fallen into a sweet and gentle sleep.

His labors in the *temperance reformation* are thus spoken of at a meeting of the 'Charleston Temperance Society,' and the 'Young Men's Temperance Society,' convened on the occasion of his decease. 'It may with truth be said that he was emphatically the father of the temperance movement in South Carolina. Even before it had

acquired many signal triumphs in the region of his origin, his mind, with characteristic instinct, perceived from afar the vital importance, the glorious beauty and blessedness of the cause. We confidently believe he was the very first to start the subject in this community; but when he suggested it to others, or others to him, certain it is, that with his usual ardor and activity, he immediately began to urge it upon the public mind. His name stands at the head of the subscribers to the original Temperance Society, which was mainly instrumental in forming, and whose constitution was drawn up by his own hand. In no city of the Union was the temperance reformation probably encountered with so universal a shout of incredulity and scorn, as in Charleston; yet hoping against hope, and toiling against the stream, he persevered until he was rewarded by seeing the fruits of his exertions multiplying around him. Encouraged by his auspices, and not a little indebted to his assistance, the 'Young Men's Temperance Society' arose and has been making humble, yet constant progress; and there can be no question but that the use of ardent spirits in this community, was very much diminished by his exertions.

But while it was his unbounding aim to follow the footsteps of his great Master in every work of benevolence and love; while no public charity of the day, no reasonable project for the improvement of mankind, ever appealed to his heart or his purse in vain, yet if he knew any preference in his philanthropic exertions for the benefit of his fellow men, that preference leaned towards the holy cause of *Peace*; to promote this, was his pre-eminent desire, for he believed that if the precepts of the sermon on the mount were really embraced and practised, then, and not till then, would the Redeemer reign in the hearts of his creatures, and the earth and the fulness thereof be the Lord's.' If he once observed, 'the heart is thoroughly imbued with the lovely principles of peace, their sweet influence will be seen and felt in the domestic circle; for gentleness, humility and love are their natural offspring. The man of peace cannot indulge an impatient spirit. Perhaps the commencement of this gradual work may be traced to an early period of his life; when he was a very young man, he was tearlessly avowed his disapprobation of the practice of dueling, and openly declared that there was more moral courage in refusing a challenge, than in accepting one; and although it was well known that he never would thus violate the commands of his Creator, no man of his age commanded more respect. Indeed it was observed by a celebrated southerner, in reference to this subject, that 'Thomas S. Grimke was the only man in the state who dared refuse a challenge, and whose reputation would not be impaired by doing so.' The subject of peace, however, did not arrest his attention particularly, until within a few years; but when once he perceived its intimate connection with the gospel of Jesus Christ, he embraced it with all his wonted energy; yet he embraced it not without deep, thorough and prayerful examination. The great inquiry, 'Is war lawful for the Christian?' was revolving in his mind, he passed deep and solemn exercise; often fearing that every thing around him, and the spirit of his spirit was felt by all benign influence, it was engaged in seeking which 'searched for God.'

GUILT OF NEGLECTING THEM. Many professors of religion, by their example and silence, close the door, in a great measure, against the spiritual welfare of their servants. If the professed followers of Christ, take their journeys on the Sabbath, how can they expect their servants will feel the sacredness of this holy day? Or if they allow their wood to be chopped at their doors on Sabbath mornings, what must their servants conclude about regard to the tranquility so important to the Sabbath? Or what shall I say of that more criminal neglect, of not calling in the servants, to kneel around the family altar?

He might say, then, the Spectator will be a family and abolition paper; and all those who think that family religion and family training, and the abolition of the national and individual sins above enumerated, are objects worthy the introduction of a new paper into New England, are respectfully requested to use their influence to promote the circulation of the Spectator. It is not intended to be a denominational paper; and hence of whatever name, who think the object of this paper a good one, may with propriety become subscribers.

FRIDAY. Read Matt. xiv. 28 and 29, and ask numerous questions about the character of Peter. Repeat Matt. xiv. 30. But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried saying, Lord, save me.

On whose strength did Peter rely to walk on the water? What did he cry? Was he in earnest?

It was soon evident that the Lord was carrying on his own work, and searching his children with a candle. That church has probably never so sensibly felt the influence of God's spirit. Several were disposed to give up their hopes, and believe they had never been Christians; but they soon came out with clearer evidence of their adoption into the family of Christ, and new and stronger resolutions to live for him and the salvation of sinners.

Christians were continually surprised to see the promptness with which the Lord heard their prayer for the conversion of particular individuals. In several instances, they were yet speaking, the Lord heard graciously.

The work has been the most popular female seminary and college. In fact, there were only three, when I left, who were indulging the hope that they were Christians; but these were more or less serious. The seminary constituted the principal, Miss C. M. Webster, a life member of the F. M. S. V. M. by donation of thirty dollars. There was a disposition manifested to be useful—a desire to do something to promote the interests of the Redeemer's kingdom, that is to be found in few similar institutions in the west. I know of no female seminary this side of the mountains, where the whole influence is nearer to what I would wish to have exerted on a sister or a daughter, while obtaining an education, that is that at Marietta.

In the college, including the preparatory and teachers' departments, there are actually on the ground over 90 and 100 students. Among these twenty had indulged a hope before I left. Among the sixty-one students rooming in the college build-

rash, headlong, incautious, really attached but still easily daunted, and prone to fall again for help. Thus he was suffered in his son which all Christians are permitted to have doughty experience.—Barnes.

Read Matt. xiv. 31, and ask questions.

Into what are sinners every moment in danger? How should they feel? Is

Pray that sinners may see that they are just sinking into perdition, and cry to Christ for help and salvation.

EVENING. Read and comment fully on the other spirit which went out of a man, and returned to him.

Matt. xii. 43 and Lk. xi. 24.

" xii. 44 and " xi. 25.

" xii. 45 and " xi. 26.

Pray that sinners once convicted may not return to the world and thus become more hardened before.

SATURDAY. Read v. 21 and Matt. xiv. 33. Who glad to see him? What is said of him? Who made it cease? What did they think of it? Consider? Was it more strange that he should supply the thousand? Why did they not rightly consider Where did the ship soon arrive?

Repeat Matt. xiv. 33. Then that were in the ship came and worshipped him, saying, of a

What did they do? What did they say he was? What showed him to be? Could any but God still the tempest? Did they worship him? Is it a Christian? What did they think?

Pray that men may honor the Son, even as honor the Father.

EVENING. Read the account of his landing, and his subsequent miracles.

Matt. xiv. 34 and Mk. vi. 53.

" xiv. 35 and " vi. 54, 55

" xiv. 36 and " vi. 56

Pray that Christians who are whole, may be used to lead those to Christ who have need of healing.

UNION THEOLOGICAL SEMINARY, Va. Extract from a letter to the editor of the Spectator.

Our Seminary may be said to be yet in its infancy. The death of Dr. Rice caused a temporary suspension of the regular operations of the institution. I think, however, we are in a way to remove from the embarrassment occasioned by the removal of our man prop, and to regain and pass the stand which we once had. A new Professor is now with us—to be induced on the 8th of next month.

To the Friends of Western Reserve College.

The new and embarrassed state of the country when this college was established, rendered doubtful the success of the enterprise. But with the liberal support of its friends and patrons, it has overcome the difficulties incident to its first establishment, has advanced in popular favor, and is accomplishing, in a great measure, the ends for which it was designed. Its guardians intend that it shall be an institution of a high order, and afford advantages, to such as pursue classical, scientific and professional studies, not inferior to those of the best institutions in our country.

A statement of its present wants is made with full confidence that they will be promptly met by former benefactors and by the friends of learning and religion.

The period for which a temporary provision was made for the presidency is nearly elapsed, and permanent arrangements are now to be made.

To afford ample instruction, and to retain the price of tuition at its present low rate, and the advantages of the institution accessible both to the rich and the poor, at least two professors in the collegiate department must be endowed.

The provision for the theological department is still inadequate.

The college needs to be accommodated with additional buildings, and additions must be made to its library, and to its philosophical and chemical apparatus.

To accomplish these objects, important to the interests of the institution and to the cause which it sustains, and to prevent all future embarrassment, it will be needful that \$50,000 be added to its funds.

To raise this sum, three agents are to be employed the ensuing season, to act simultaneously in the states of Ohio, and in New York and New England, and to collect contributions from various sources.

Wednesday. Repeat v. 19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

Read Matt. xiv. 25, 26 and Mk. vi. 48, 49, and part 50.

What were they doing? How far had they rowed? Why did they row instead of sailing? What time was it?—Explain the four 'watches' of the night.—See Barnes on Matt. xiv. 25. Did Christ perceive their danger? How could Christ walk on the sea? Did they know him? What did they think it was?—Did they believe in Ghosts or apparitions?—How did they feel?—Is it right or is it foolish to be afraid of ghosts?

These Jews, like many at this day, thought departed spirits sometimes showed themselves to men. They saw something in the shape of a man on the water, and supposing a real man could not thus walk, they concluded it must be a ghost. But like all other ghosts, it was something else. One of the greatest sins of which parents can be guilty is that of frightening their children into obedience, by telling them about ghosts, and making them afraid of the dark; and it is also very wicked for domestics and the older children to frighten the little ones by such stories.

Pray that we may never tell children stories which are not true.

EVENING. The sin of evil speaking.

Matt. xii. 31, 32 and Mk. iii.

... were not a dozen who considered them-
selves impotent. In several instances, individuals
were brought in a few hours from a state of
most determined opposition and bitter hatred to
put on the meekness of the Lamb.

No one on the spot can doubt that these re-
sults under God, have been, in a great measure,
secured by the untiring efforts and agonizing
prayers of the professors and a few private
students. While the Lord is setting the seal of
his approbation to this college, I trust we shall
see the churches in this vicinity and at the east
manifesting a cheerfulness in furnishing the pecu-
liar aid requisite to establish it on a sure founda-
tion.

Few colleges have better professors than those
secured for Marietta. This enterprise must and
will be sustained.

On Monday evening, the monthly concert
missionary sermon was preached and a subscription
raised for our society. Over \$350
were paid to me before I left; and this amount will,
in a few weeks be made up to nearly or quite
the sum.

Never was there a contribution more cheerfully
made. One gentleman, who gave \$50, in private
conversation, said he had been accustomed, till
within a few years, ever since he was a member
of the church, to feel grieved to see an agent visit
the place during a revival, supposing his efforts
would necessarily stop the good work. But now,
said he, if I see an agent come, I feel almost cer-
tain the Lord is about to bless us. I am not ac-
customed to do such things, but I could not sleep:

John Bunyan.—His Pilgrim's Progress, says
Sir James McIntosh, in his History of the Revolu-
tion in England, which at first found readers
only amongst those of the Calvinistic persuasion,
gradually emerged from this narrow circle, and at
length rivaled Robinson Crusoe in popularity.—
His genius subdued the opposite prejudices of
Johnson and of Franklin, and his name has been
uttered in the same breath with those of Spenser
and of Dante.

From the Tract Magazine
Conversion of Poorosootom,
A young man of high caste in India, by means of
TRACTS ALONE.

The Rev. Mr. Lacey, Baptist Missionary at Cut-
tack, Orissa, gives the following very interesting
statement: "About seven years ago, the tract, 'A
precept to the inhabitants of this part of the world,
by missionaries,' which had been distributed by
missionaries of the London Missionary Society on
the coast of Bengal, fell into the hands of a Co-
linga boy, who gave it to *Chodury Poorosootom*,
a young man of high caste, and superior talents.
At first he read it, and put it into a box. After
long time he read it again, and discovered that all
his former ways were deception, and that the book
showed a better way. He became convinced of
sin, anxiously sought for a knowledge of salvation,
and read the tract with constant application. At
length he received three other tracts, one of them
showing the 'True way of Salvation,' which
strengthened his mind, and dispersed his doubts;
and he was led to abandon all his false gods, to
give up caste itself, and to rejoice in Jesus Christ.
He came to the missionaries at Cuttack, and was
in the presence of 1,000 natives."

"We see in this case," says Mr. Lacey, "the utility
of Tract Societies. Here is a young man en-
lightened, and brought to trust and rejoice in
the instrumentality of religious tracts; without having
once had an opportunity of conversing with a Christian!
The distant consequences are still more important;
for this young man will henceforth
commence the preaching of the gospel to his fel-
low countrymen; and from the grace vouchsafed
to him, and the sanctification of his naturally ex-
cellent and well cultivated abilities, he will com-
mand great attention, and exert great influence;
and so may, if he continue faithful, be a means of
turning many to the paths of holiness of life."

The proposed foreign appropriations by the Amer-
ican Tract Society, for the year ending April 15,
1835, \$30,000.

Of this sum, the society had received, February
15, \$22,000; leaving \$7,700 to be raised within
two months. \$1,392 of the sum received was
contributed by ladies, leaving \$808 to be raised by
them, in order to complete the proposed sum of
5,000.

Recent testimony of Rev. Dr. Marshman of
Serampore.

Amidst all the plans by which politicians intend
to benefit mankind, there is none like that of ex-
tending the kingdom of Christ in the hearts of
men; and amidst all the means used for this pur-
pose, there are few which God has been pleased
to bless in a more eminent degree than that of dis-
tributing tracts, which hold him forth, in his ful-
ness, to a perishing world.

Testimony of another laborer.—The Rev. J. Ba-
renbruck, of Madras, says, "while in the country,
I had the satisfaction of administering the ordi-
nance of baptism to a native adult of high caste,
who confessed publicly, before the whole congrega-
tion, which was composed of native Christians
and heathens, that he first obtained a knowledge of
the evil of idolatry, and of the excellency of Christian-
ity by the perusal of our religious publications." I
was perfectly satisfied with the answers he gave
to several questions proposed by me, and he was,
according to his own urgent request, baptized in
the name of the blessed trinity.

Progress in Ceylon.—Recent letters from the
mission state that the new press is started, and
that henceforward they expect to keep two presses
in constant operation. They request large sup-
plies of paper for printing tracts, which will be
forwarded by the Board of Foreign Missions, on
account of pecuniary grants from this society.

Personal effort, for the salvation of individuals in
connection with tract distribution.

Far more is now doing in New York in this
department, than at any previous period. Agents
are employed for the different wards, and Chris-
tians are bringing the gospel to bear on individuals.
By their faithful labors, its truths are pressed upon
the hearts of hundreds and thousands, overlooked
by almost all others of grace. The blessing of
God is descending in answer to prayer. *Teen-*
ty-five hopeful conversions were reported the last

month.

Let the question be well considered by all the
people of God, whether, while individual Christians
neglect to labor for the salvation of individuals to
whom they have access, this world can ever be brought
to a saving knowledge of Christ?

The threatened coming.—Mr. Hamilton, late
agent in Michigan Territory, says, on entering a
house, I asked the father if he wished to buy re-
ligious books.

"Do you sell such?" said he.
"I do."

"I have made a promise to *cane* any man out of
my house, who offers such books for sale here."

"Well, Sir, you perceive you have the opportu-
nity; or I can walk out without cane."

I suffered me peaceably to withdraw, drop-
ping on his premises three tracts. Some time after-
ward, I passed his house again, when seeing me, he
called me in.

"My dear Sir, said he, I beg your forgiveness.
Never shall I use another man as I did you; and
never shall I say again, *I am an Infidel*, which
was the title of one of the tracts you left with me."

He is now an influential member of the Temper-
ance Society.

Adaptation of the Bible to all nations.—Mr. Gut-
taff, in his History of China, says, "the author has
found no work of any importance which can be
translated with so great ease into a foreign idiom
as the holy Bible—a book given for all nations of
the earth, in the most simple form possible. Dr.
Morrison endeavored to imitate, in the translation,
the most approved works of the Chinese, but could
not introduce the style of the classics, which is too
concise, and without commentaries, unintelligible
to the natives themselves."

W. McLAIN.

Twin sons of the late Rev. Dr. Milne.—When
Dr. Milne landed at Malacca, he carried in his
hand a small basket, of which he seemed very
careful. To the inquiry as to the contents, he re-
plied, "O, a couple of little ones we picked up at
sea!" Those twins, born on the wide ocean, (and
prematurely), are members of the same class in
one of the Theological schools in England, are

both hopefully pious, and have both offered them-
selves to the London Missionary Society, to labor
in Southeastern Asia.

The Western President.—The venerable Presi-
dent of a University at West, (says a letter) has
for several months past been in the habit of pre-
senting a tract to the students in every room in
college, once a month, and accompanying it with
religious conversation.

Example of a Master Mechanic.—A master printer,
who employs 70 or 80 individuals, is in the
habit of frequently presenting them select tracts,
or volumes, at the close of their weekly labors on
Saturday evening; and on Sabbath distributes
them, in like manner, in the Sabbath school and
Bible class. The tracts which he has purchased
at the Depository for these objects, have amounted
to not far from \$50 annually.

Legacy of a poor Orphan Girl.—A letter from
Rev. Finis Ewing, of Missouri, Vice-President of
the society, says, "Miss Sarah H. Netherton, a
poor orphan girl, but a deeply pious member of
the Cumberland Presbyterian church, died some
time since, in the triumphs of faith; and on her
death bed, when making disposition of her little
property, appointed her almoner, to see that
the enclosed ten dollars should be equally divided
between the American Tract and Bible Societies."

TRADE WITH CHINA.—SINGAPORE, Nov. 6, 1834.—
During the week, several vessels arrived from Chi-
na, bringing important intelligence. The first was
H. M. S. Andromache, Captain Chads, from Macao
the 16th inst. The unexpected and deplorable death
of Lord Napier, and the re-opening of the British
trade under "unfavorable circumstances," are the
principal subjects of the news just arrived. On the
former, we do not hesitate to state our opinion that his
lordship died a martyr to the cause which he seemed
to have so much at heart—the establishment of the
British trade at Canton on firmer and more national
principles than existed under the company's rule.
The event was also evidently hastened by the treach-
erous and savage conduct of the Chinese during his
passage from Canton to Macao, when his lordship
was suffering severely from illness. We cannot but
join with our cotemporary of the Canton Register, in
hoping that the British government will resent
this black outrage in a suitable manner."

The important object Lord Napier had in view,
during his brief but arduous career, was to open a
direct communication between himself, as chief super-
intendent on behalf of the King of Great Britain,
and the highest authority in Canton, in all matters
relating to the commerce and general interests of
British subjects trading at Canton; thus endeavoring
to abolish the necessity of having recourse, as heretofore,
on all occasions of wrong or grievance, to the intervention
of a parcel of corrupt Hong merchants, and the
still viler pack of linguists.

To hinder the attainment of this end, he had to
contend, first, against the jealousy and fears of a
powerful and dissatisfied government, which has always been
fearful of admitting a foreign force, however small,
or however just its object in coming may be, within
the precincts of its dominions; secondly, against the
powerful opposition of the despised Hong merchants,
who are naturally trembling for the continuance of
their "ancient privileges" and unjust monopoly; and
thirdly, against both the avowed and concealed dis-
satisfaction of dissentient British residents, who
have made no scruple in sacrificing the general inter-
ests of the nation to their own private gain. Under
such accumulated obstructions and difficulties, did
his lordship's health and equanimity sink.

Though the negotiations terminated unsuccess-
fully, and disastrously, as far as Lord Napier was
concerned, something has been gained from the Chi-
nese by the late crisis. They have been taught a
lesson of humility, from the battering their formidable
forts got by two small vessels of war, whose
balls, we understand, even according to Chinese
accounts, killed upwards of one hundred men in the
forts during the action; and the state of terror in
which they are kept, pending a reference to the
British government, will induce them to reconsider
the just claims of foreign residents at Canton, in a
less arrogant light than they have hitherto been accustomed
to view them in.

CANTON, Oct. 13, 1834.—Died at Macao, at half
past 10 o'clock on the night of Saturday, the 11th
of October, Lord Napier, Captain R. N., and His
Britannic Majesty's chief superintendent in China.
He expired of a lingering illness, brought on by the
arduous performance of his duties at Canton, aggravated
by the treatment received from the Chinese
government when on his passage, in a sick state, to
Macao. He was born on the 13th of October, 1786,
and would this day have completed his 48th year.

Lord Napier's funeral took place on the 15th, attended
by the governor, and all the civil, naval, and military
officers, Portuguese and English.

GREAT FIRE, Oct. 14.—About 11 o'clock on Sun-
day night, a very alarming fire broke out a short
distance above the foreign factories, and continued
to burn with great violence for nearly five hours.
Fortunately, however, the wind was not so strong,
or in such a direction, as to occasion much uneasiness
for the safety of our dwellings. The damage
sustained must have been very considerable, but we
do not hear of any lives having been lost.

OCT. 23.—A remarkable edict has been forwarded
by the Hong merchants to the British merchants
during the week. It urges the election of a tempo-
rary chief for the superintendence of British affairs,
until the appointment of one from England, who
must be a *taipan* or merchant, as before, and not a
government officer. There are other interesting
edicts, of which we hope to present translations in
our next.

Governor Loo is said to have suffered a deprivation
of rank, in the loss of his peacock's feather, on
account of his unsatisfactory management of his
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POETRY.

Watchwords.

I have been pleased with the manner in which the Moravian Missionaries keep up an interest in divine things among their distant disciples; and select several sentences which may perhaps answer a similar purpose. Will your readers treasure them up in their minds and form in their hearts a suitable

SABBATH.

Replenished from the stores divine,
Oft would I ask this heart of mine,
Dost thou with holy ardor burn,
To make thy best, though poor return?

MONDAY.

Art thou, amidst the scenes of earth,
Still mindful of the heavenly birth?

TUESDAY.

Jesus! Savior! at the sound,
Can there be a heart asleep?
Through creation's utmost bound
Let the thrilling music sweep.

WEDNESDAY.

Icon on my face, for thy dear name,
Shame and reproaches be;
All hail reproach, and welcome shame,
If thou remember me.

THURSDAY.

Vain is the phantom of a name,
Vain is the glittering vapor fame;
Yet, glory, I would still pursue,
Yes, I would be immortal too.

FRIDAY.

It grieves me, Lord, it grieves me sore,
That I have lived to thee no more,
And wasted half my days;
My inward soul shall burn and flame
With zeal and passion for thy name,
I would not speak but for my God, no more but to

SATURDAY.

Millions of years my wandering eye
Shall o'er his beauties rove;
And endless ages I'll adore
The glories of his love.

Ch. Obs.

SLAVERY IN THE UNITED STATES.

From the London Baptist Magazine.
A Letter to Baptist Churches in America,
From the Board of Baptist Ministers in and near London.

DEAR BRETHREN.—We, the members of the Board of Baptist Ministers in and near London, desire affectionately, and with much earnestness, to command ourselves to your candid and Christian attention. Partakers of the same faith as yourselves, we have long been solicited to cultivate a more intimate and influential intercourse with you, in the hope that we might mutually benefit each other, and extend the kingdom of our common Lord. We have heard, with satisfaction and delight, of the steadfastness of your faith, and of the ardor and activity of your zeal. The tokens of divine favor by which you have been distinguished have awakened our gratitude, and led to earnest and united prayer, that similar blessings might be conferred on ourselves. We have rejoiced in the rewards you have experienced from time to time, and have not forgotten to supplicate for you a continuance and increase of these blessings.

Permit us then, dear brethren, to solicit a canonical construction of the present communication, in which, with all the freedom Christian affection prompts, we express our views respecting the character of negro slavery, and as to the course enjoined by religious principle on the household of faith. You have, doubtless, heard of the circumstances which have recently transpired in connection with our Jamaica mission. Our beloved brethren, laboring in that island, had frequent occasion to complain of the serious obstructions which the slave system placed in the way of a faithful and efficient discharge of their ministry. Their character was aspersed, their labors were represented as incompatible with the welfare of the colony, and every means unprincipled men could devise, was employed to frustrate their pious and benevolent purpose. We were not at first aware that the objections urged against our brethren were partially founded in truth. We did indeed suppose that Christianity would ultimately effect the extinction of slavery, but had no expectation of this being accomplished until a period comparatively remote. But the opponents of our missionary brethren clearly saw the tendency of their Christian labors, and the issue to which they must lead. They therefore availed themselves of the slave insurrection of 1832, to commence a malignant and furious persecution of our brethren and their converts. Many of the latter suffered death, whom we deliberately regard as martyrs for Christ; and this would have been the case with some of the former also, but for the signal interposition of the overruling providence of God. Power was given to Satan, and he was permitted for a season to prevail. Our beloved missionaries were thrown into prison as felons, and tried on charges affecting their lives. The churches they had gathered were scattered abroad, and the houses in which they had preached the gospel of peace were rased to the ground. It was openly proclaimed throughout the colony that slavery could not be maintained, if the missionaries were permitted to continue their labors. Christianity was represented as inconsistent with the social economy of the island, and its banishment was, therefore, clamorously demanded.

This state of things led us to examine the principles of our past conduct, and to inquire, with much diligence and prayer, what our future course should be. These inquiries issued in a deep conviction of the unchristian and inhuman character of the slave system; and a strong feeling of obligation to put forth all our energies to effect its speedy overthrow. It appeared to us as a sin to be abandoned, and not an evil to be mitigated; a high crime against the majesty of heaven, for the suppression of which every believer in Christ was bound strenuously and prayerfully to labor.

Influenced by these convictions, we took a decided part in the anti-slavery struggle, lately carried on in this country, and are very thankful that, by doing so, we greatly contributed to its successful termination. The principle we adopted was, the utter regnance of the colonial system to the spirit and precepts of the Christian faith: and we demanded of our legislature its immediate and entire destruction. Leaving to others the commercial and political bearings of the question, we felt it a sacred duty loudly to denounce negro slavery as a palpable violation of the law of God. The Christian population of Great Britain responded to our appeal as the heart of one man, and their conduct has been sanctified by the blessing of heaven.

We have entered into these details, dear brethren, for the purpose of explaining the object of our present communication, and of justifying ourselves in your esteem. We desire, with all Christian love and respect, to solicit your attention to the principles we have adopted, and the line of conduct we have been pursuing. We indulge the hope that you will seriously inquire whether, as the disciples of Jesus Christ, it is not your imperative duty, without delay, to raise your voices against the cruel and degrading bondage in which our African brethren and their descendants are held in various parts of your land. We understand that the number of slaves in the United States is considerably above two millions, while the system under which they are held is said to be characterized by some features peculiarly revolting and oppressive. But it is not our purpose to enter into details; we wish rather to fix your attention on the system as a whole—its unchristian character, its degrading tendency, the misery it generates, the injustice, cruelty, and wretchedness it involves.

It is not an awful breach of the divine law, a manifest infraction of that social compact which is always and every where binding? And if it be so, are you not, as Christians, and especially as Christian ministers, bound to protest against it, and to seek, by all legitimate means, to

speedy and entire destruction? You have a high and holy part, dear brethren, to act; and future generations will bless your name, and the God whom you serve will approve your conduct, if you are prompt and diligent in its performance. An opportunity is now offered you of extending the happiness of your species; of raising a degraded class of your population to freedom, intelligence, and virtue; of redeeming yourselves from reproach, and of vindicating the character of your most holy faith.

We conceive that you have only to act in the spirit and with the firmness of Christian principle, and, under the divine blessing, your efforts must succeed. The evil is so monstrous, its opposition to the rights of humanity and to the spirit of the gospel is so palpable, that it needs only to be brought forth to the light of day, to awaken universal abhorrence. Even in this country, where we find various obstructions to the healthful exercise of a religious influence, our efforts were triumphant. Though the evil was at a distance, and a numerous party, formidable by their wealth and talents, was arrayed in its defense, yet as soon as the religious part of the public stood forth against it, the issue of the contest was no longer doubtful. If such were the case with us, we feel assured, it would much more certainly be so with you. A communication of thought and feeling among us is represented to us as free and rapid, as we assure your ready access to the public mind; and a what character can you appear more appropriate than as the advocates of the oppressed, the practical imitators of Him who came to proclaim liberty to the captives, the opening of the prison doors that are bound?

We presume not to proffer advice as to the day in which you may best prosecute the objective command to your support. This we leave with confidence to your wisdom, contenting ourselves with an affectionate and brotherly representation of the general principle. Neither should we advert to your "Colonization Society," were it not possible that its existence may be urged as superseding the necessity of the course we have ventured to recommend. Let the principles of that society be as upright, and its tendency as beneficial, as its warmest supporters allege, it should not prevent a more comprehensive and efficient system of operations. "These things," we shall still say, "ye ought to have done, and not have left the other undone." Nothing, in our deliberate opinion, can satisfy the claims of justice, or fulfil the responsibility of the Christian character, short of the course we have pursued.

And now, dear brethren, we leave ourselves and our communication to your candor and charity. We have written as brethren, for we rejoice to consider you as such. If we have expressed ourselves freely, it is because we are jealous for your honor; and we heartily invite you to use the same liberty in return. We commend you, and the people of your charge, to the care and blessing of our heavenly father, and remain

Your affectionate brethren in the gospel of Christ.

(Signed in behalf of the Board.)
W. H. Murch, Chairman,
Theological Tutor, Stepney College,
London, Dec. 31, 1833.

From the London Baptist Magazine for January.
Slavery in America.

A letter from the Baptist Board of Foreign Missions in America, in answer to one from the Board of Baptist Ministers in and near London, dated December 31, 1833.

Baptist Missionary Rooms, Boston, Sept. 1, 1834.

Dear Brethren.—Your communication, dated London, Dec. 31, 1833, was received some time by one of the officers of the Baptist General Convention; but as the convention, to which it was chiefly addressed, will not convene till April, 1835, the communication was, after some delay, presented to the Baptist Board of Foreign Missions, as the executive organ of the convention. The Board referred it to a committee, and we now communicate to you a copy of their report, and the resolutions adopted by the Board. We commend them to your candor, with a confident belief that you will do justice to the views and feelings of the Board, encompassed as they are by difficulties which cannot be fully understood by persons in other countries.

It may assist you to form a more correct opinion of the whole subject, if we allude to a few of the circumstances which make slavery in this country a matter of peculiar difficulty, and which, consequently, require those who would promote the real welfare of the colored race, to act with great caution.

In the first place, the political organization of the United States is widely different from that of England; and this difference makes it impossible to adopt here a course similar to that which the British Parliament have adopted in reference to slavery in the West Indies. This country is not one of a state with an unrestricted legislature, but a confederacy of states, united by a constitution, in which certain powers are granted to the national government; and all other powers are reserved by the states. Among these reserved powers is the regulation of slavery. Congress has no power to interfere with the slaves in the respective states; and an act of Congress to emancipate the slaves in those states would be as wholly null and void, as an act of the British Parliament for the same purpose. The legislatures of the respective states cannot interfere with the legislation of each other. In some of the states, where laws forbidding emancipation exist, the minority cannot, if disposed, give freedom to their slaves. You perceive, then, that the national government, and the people of the northern states, have no power nor right to adopt any direct measures, in reference to the emancipation of the slaves in the southern states. The slaveholders themselves are the only men who can act definitely on this subject; and the only proper and useful influence which the friends of emancipation in other states can use, consists in argument and entreaty. The existence of our union, and its manifold blessings, depends on a faithful adherence to the principles and spirit of our constitution, on this and on all other points.

This view of the case exonerates the nation, as such, and the states in which no slaves are found, from the charge of upholding slavery. It is due, moreover, to the republic, to remember that slavery was introduced into this country long before the colonies became independent states. The slave trade was encouraged by the government of Great Britain, and slaves were brought into the colonies against the wishes of the colonists, and the repeated Acts of some of the colonial legislatures. These Acts were negatived by the King of England; and in the declaration of independence, as originally drawn by Mr. Jefferson, it was stated, among the grievances which produced the Revolution, that the King of England had steadily resisted the efforts of the colonies to prevent the introduction of slaves. Soon after the Revolution, several of the states took measures to free themselves from slavery. In 1787, Congress adopted an Act, by which it was provided that slavery should never be permitted in any of the states to which the Convention and the Board were formed.

Resolved, That the preceding resolutions be communicated to the Board of Baptist ministers in and near London, together with the subjoined letter, to be signed by the acting President, and the corresponding secretary of the Board.

Resolved, That the Board have viewed with grief and anxiety, the calamities which have befallen the baptist mission in Jamaica; and they rejoice that the mission has been resumed with cheering prospects of success.

Resolved, That while, as they trust, their love of freedom, and their desire for the happiness of all men, are not less strong and sincere than those of their British brethren, they cannot, as a Board, interfere with a subject that is not among the objects for which the Convention and the Board were formed.

Resolved, That the preceding resolutions be communicated to the Board of Baptist ministers in and near London, together with the subjoined letter, to be signed by the acting President, and the corresponding secretary of the Board.

Resolved, That Maryland is taking measures to free herself from slavery. Kentucky and Virginia will, it is believed, follow the example. We state these facts to show that the republic did not originate slavery here; and that she has done much to remove it altogether from her bosom. She took measures earlier than any other country for the suppression of the slave trade, and she is now zealously laboring to accomplish the entire extinction of that abominable traffic.

Since, then, from the character of our political institutions, the emancipation of the slaves is impossible, except with the free consent of the masters, it is necessary to approach them with calm and affectionate argument. They claim to be better acquainted with the real condition and the true interests of the negro; and often commences the first scene. I once asked a boy who was conversant in these scenes, but who had not got so far in evil as some of his companions, whether there was much swearing among the boys

sire their removal, in some way consistent with the welfare of the slave himself, and with the safety of the whites. Some persons among them, it is true, are not convinced that slavery is wrong in principle; just as many good men in England, half a century since, believed the slave trade to be just and right. Such individuals must be convinced, before they will act.

In the next place, the number and character of the slaves form an appalling difficulty. It is not believed, by many of the sincere friends of the slaves, that their immediate emancipation would be conducive to their own real welfare, or consistent with the safety of the whites. To let them loose, without any provision for the young, the feeble, and the aged, would be inhuman cruelty. Slaves, who have regarded labor as an irksome task, can have little idea of liberty, except as an exemption from toil. To liberate them, without some arrangement for their subsistence, would produce starvation, or impel them to acts of lawless violence. Emancipation must, therefore, as those friends of the slaves contend, be gradual and prospective. The British Parliament have not decreed an immediate emancipation in the West Indies; thus recognizing the principle, that the slaves must be prepared for freedom by moral and intellectual culture. But this preparation must be commenced and conducted by the masters; and they must of course become the willing and zealous friends of emancipation, before it can be accomplished.

We have thus shown that the slaves in this country cannot be emancipated, except by the free consent of the masters; and that they cannot be prepared for freedom, without the voluntary and energetic co-operation of the masters. For both these reasons, it is necessary to adopt a kind and conciliatory course of conduct towards the slaveholders. The British Parliament might assume a peremptory tone towards the slaveholders in the West Indies; because the power of Parliament is not restricted like that of the American Congress; and because the situation of the slaves in the West Indies renders the preliminary preparation less necessary to the safety of the white population. In the British West Indies, the slaves are dispersed among eighteen or twenty islands, where the military and naval power of the mother country might be easily applied to quell insurrections. In the United States, there are above two millions of slaves spread over a part only of the surface of the Union, with no large military force to overawe them, and no obstacle to a rapid combination of insurgents. We presume that the people in England would feel somewhat differently on the subject of emancipation, if the slaves were among themselves, and the perils of this moral volcano were constantly impending over their heads.

Besides these general considerations, there is one which affects the duty of the Baptist General Convention. There is now a pleasing degree of union among the multiplying thousands of baptists throughout the land. Brethren from all parts of the country, unite in our General Convention, and co-operate in sending the gospel to the heathen. Our southern brethren are liberal and zealous in the promotion of every holy enterprise for the extension of the gospel. They are, generally, both ministers and people, slaveholders; not because they all think slavery right, but because it was firmly rooted long before they were born, and because they believe that slavery cannot be instantly abolished. We are confident that a great portion of our brethren at the south would rejoice to see any practicable scheme devised for relieving the country from slavery.

It will be seen that I have deemed it my duty to instruct Mr. Livingston to quit France, with his legation, and return to the United States, if an appropriation for the fulfillment of the Convention shall be refused by the French Government.

The subject being now, in all its present aspects, before Congress, whose right it is to decide what measures are to be pursued on that event, I deem it unnecessary to make further recommendation, being confident, that, on their part, every thing will be done to maintain the rights and honor of the country, which the occasion requires.

ANDREW JACKSON.

Washington, 25th February, 1835.

To the President of the United States.

The Secretary of State has the honor to submit to the president, copies of all the letters received from Mr. Livingston since the message to the House of Representatives of the 6th inst., of the instructions given to that minister, and of all the late correspondence with the French government in Paris, or in Washington, except the last note of M. Serrurier, which it has been considered necessary to submit to the Government of France, before it is made publick, and to ascertain whether any exceptionable expressions are to be taken as the result of a settled purpose in that government, or as the mere ebullition of the ministers indiscretions.

JOHN FORSYTH.

Mr. Livingston to Mr. Forsyth.

PARIS, JANUARY 11th, 1835.

The contents of the message being soon known, caused the greatest sensation, which is yet, I think, unfavorable. The few members of the opposition who would have voted for the execution of the treaty, now declare that they cannot do it under the threat of reprisals, and the great body of that party making use of the effect it has on national pride, to gain proselytes from the ministerial side of the Chamber, in which, I have no doubt, they have a great degree for the time succeeded.

The ministers are of this, and will not, I think, immediately urge the consideration of the law, as I have no doubt they were prepared to do when the message arrived. Should Congress propose commercial restrictions, or determine to wait to the end of the session before they act, this will be considered as a vote against reprisals, and then the law will be proposed, and I think carried. But I sought not to conceal from you that the excitement is at present very great; that their pride is deeply wounded by what they call attempt to coerce them by threats, to the payment of a sum which they persist in opposing.

In the New Testament the pointing of Knapp and Griesbach is usually adopted.

5. The translators' address to the Reader. This is a document of great interest to the ecclesiastical historian and the critic.

6. This edition is beautifully printed on thick and sized paper and substantially bound. Published for sale by Wm. Peirce, No. 9 Cornhill.

PARIS CORRESPONDENCE.

After our paper was made up, we two weeks since stopped the press to give an account of the proceedings of Congress on the French question. We now give extracts from the communications al-

luded to.

It is worthy of remark, that on the 1st of December, the day on which President Jackson signed the Message to Congress, and remarked with severity that nearly a month was to elapse before the assembling of the Chambers, they were in reality assembled, in virtue of a royal ordinance, calling them together at a period earlier than that fixed.

The assemblage was not indeed immediately followed by the presentation of the bill relative to the American claims; but you, sir, know better than any other person, the causes of this new delay.

You requested us not to epand the success of this important affair, by mingling it with the discussion of a different nature, as their mere coincidence might have the effect of bringing other influences into play, than those by which it should naturally be governed.

The King's Government, freed from the internal difficulties, the force of which

was to present the bill for giving sanction to the treaty of July 4th, when the strange message of December 1st came, and obliged it again to deliberate on the course which it should pursue.

The King's Government, though deeply wounded by invasions to which I will not give a name, having demonstrated their pure gratuitous character, still does not wish to retreat absolutely from a determination, already taken, in a spirit of good faith and justice.

How great soever may be the difficulties caused by the provocation which President Jackson has given, and by the irritation which it has produced in the public mind, it will ask the Chambers for an appropriation of twenty-five millions, in order to meet the engagements of July 4th.

But, at the same time, his Majesty has considered it due to his own dignity, no longer to leave his Minister exposed to hear language so offensive to France. M. Serrurier will receive orders to return to France.

Accept, sir, the assurance of my high considera-

tion.

DE RIGNY.

Reference can be made to the following general Principals, viz.:

Dr